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teachers are just now laboring to escape, the book appears at a peculiarly unfortunate time. If it should tend, in any degree, to retard the effort that is being made in this line, it might easily do much harm. It is to be hoped, therefore, that the good work of co-operation will go on, until the whole field of high-school reading shall be included.

J. J. SCHLICHER

Selected Essays of Seneca. With introduction and notes. By ALLAN P. BALL. New York: Macmillan, 1908.

Mr. Ball has done in a very satisfactory way the task which he set out to accomplish—the editing of a group of Seneca’s writings, “chosen with a view not primarily to the exemplary display of his philosophy or of his literary style, but rather to his personal connection with the history of his time.” The essays selected are *ad Polybium* and *de Clementia* i and ii. The so-called *Apocolocyntosis* is added, and ten of the *Epistulae Morales*. The text used is from the Teubner editions, with changes in some forty places. These changes mostly commend themselves, but it should have been made clear which of them are due to the editor himself.

The prefatory matter to the volume and to the several essays is highly valuable, interesting, and suggestive. It is almost a model of its kind. It is somewhat too condensed, owing doubtless to the prevalent insistence of publishers that textbooks be small. Indications of the cutting-down process are visible here and there; but fortunately not with the devitalizing results seen in the curt introductions and jejune notes of too many recent classical editions.

The commentary throughout is excellent, and will be appreciated not only by students but by the much-criticized instructors (may their numbers never grow less!) who are glad, not only to receive new light and inspiration from the books which they recommend for their classes, but to acknowledge their obligations thereto.

As might be expected from Mr. Ball’s previous work, the elucidation of the *Apocolocyntosis* is particularly good. He has done wisely in adding this to his selections from Seneca. I do not think, however, that he has sufficiently emphasized the fact that the satire has been generally accepted, to be sure, as written by Seneca, but on the slenderest grounds, and that the internal evidence is almost perfectly conclusive against this theory. It is doubtless convenient to have the production published with Seneca’s, exactly as it is convenient to have published in the *corpus Tibullianum* much not written by Tibullus, and as it is convenient to have *Titus Andronicus* and *The Two Noble Kinsmen* added to a set of Shakspeare’s plays; yet surely no lover of the high-minded Seneca—a gentleman born—should endure without protest to have him accused of writing this foul and venomous lampoon. Seneca, like other ancient writers sacred and profane, does refer to the vices of his age with a frankness which to modern taste seems brutal; but he is never nasty. The satire in question is the work of a witty but nasty

blackguard. Seneca was as incapable of being thus disgusting as Shakspeare, with all his offenses against recent notions of propriety, was incapable of Ben Jonson's obtrusive and unnecessary nastiness. The editor has previously done a service to scholarship in his labors on this satire, whose importance in literary history is very great, and whose interest in connection with Seneca's times entitles it to publication in this volume of essays; but it should not be assigned to Seneca's ever-decent pen.

From the editor's chosen point of view, then, Seneca has been excellently depicted in this book—so far as we can ever know him. Yet of Seneca the statesman, the Seneca of Nero's Golden Quinquennium, when he with Burrus and Agrippina practically ruled the world, we shall never know very much. Nor will this Seneca ever be of profound interest to many students. We are interested in him not as the would-be trainer and natural victim of the tigress' playful whelp, but as the great philosopher, the noblest product of the noblest school, as the seer gifted with a clearer vision of religious truth than any other of the pagans. We are interested in him as a great soul "naturally Christian," as a truth-seeker, whose openness of mind, broad humanity, tolerance, patience, and sweetness might put to shame most of the most eminent theologians of all ages—save our own. This is the Seneca who is best displayed to us in the *de Providentia*, the *ad Helviam*, and in many of the *Epistulae Morales*. He is the most amiable and admirable of ancient worthies, and the most graceful and brilliant of Latin stylists. For classes who would study this Seneca, a good usable edition of his select essays and letters is still to seek.

CHAS. CHANDLER

Introduction à l'histoire romaine. Par BASILE MODESTOV; traduit par MICHEL DELINES. Paris, 1907.

If Modestov had proved that his book was what he called it—an introduction to *Roman* history—if he had established a blood-relationship between the pre-historic peoples that he discusses and the Romans, his book would be an indispensable part of every Latinist's equipment. Even now, the book is at least an excellent summary of a mass of strange facts that may legitimately invite the interest and perhaps some day demand the immediate attention of the student of Roman history.

The first chapters are devoted to the peoples who occupied Italy during the Stone Age, inhabitants of caves and numerous villages of dug-outs. In Umbria alone over fifteen thousand objects have been found on the sites of some fifteen villages (Mommson's history asserted that Italy shows no trace of man before the Iron Age!). These peoples practiced inhumation and "were therefore non-Aryan."

At the end of the Stone Age ("about 2,000 B. C.") an Aryan people entered the Po valley through the valley of the Adige. These were a branch of the "Lake-dwellers" of Switzerland. They settled along the shallows of Lago di Garda and